preclude their enjoying any great influence.

The Salars' pattern of social life follows the Islamic form. Patriarchy rules the extended family, whose members' main occupation is agricultural work. However, agriculture goes hand in hand with trade, which plays also a noticeable role. As a group, the Salars are economically unimportant since they form only a small Turkic tribe.

The Sarigh Uighurs:

The Sarigh Uighurs, the so-called Yellow Uighurs, are a small tribe of Turkic origin which is becoming extinct. Although immediate neighbors of the Chinese, they never learned agriculture, and remained herdsmen. Nowadays the Sarigh Uighurs are mostly hired shepherds of Chinese cattle owners. Frequently one also finds them as laborers on Chinese farms. An occasional Sarigh Uighur family owns a few cows, sheep, and horses. The smallest and the only social unit, is the patriarchal family.

The Shera Yögur:

The people belonging to this small Mongolian tribe, rapidly becoming extinct, are semi-nomadic herdsmen. The old Mongolian clan-system is still preserved. Clan exogamy exists and the migrational units are the single clans. The economic centers, however, are their Buddhist monasteries, for it is the monasteries who own the herds and not the individual tribesmen.

The Monguors:

Ethnically consisting of Mongols, Turks, Tibetans, and Chinese, speaking an old Mongolian and Tibetanized dialect, the Monguors are the only Mongolian tribe of the Northwest that shifted successfully from nomadic pastoralism to farming. They learned farming and the use of their agricultural tools for raising barley, wheat, peas, potatoes, etc., from the Chinese. However, livestock still plays an important role as the second inportant economic resource. While sheep, cows, mules, and pigs are economically important, horses are bred only because to own horses is a mark of prestige.

The basic social and economic unit of the Monguors is the extended family which is patrilineally and patrilocally oriented. The grandfather and great-grandfather enjoy authority over all members of the family. Property is collectively owned.

The families belong to a clan which is headed by a chieftain whose Chinese title is T'u-ssu, who is at the same time a Chinese official. Originally the clan chieftain was simply the head of a number of extended families, whose migrations he directed and whose highest duty was the military protection of the clan through organization and training of the men. Later

/The Monguors/

N *563 M 614 565 554 [466] into another lord's service. If they attempted to do so, the punishment was death. After the great rebellion of the Moslems (1862-1878), however, the military power of the Monguor gradually declined. No T'u-ssu after this time really wielded any true power.

The principle of corvee, to which the Monguor were still liable, is founded on the vassalage which previously bound the nomads to the "service" of the chief. Although they neither tilled the soil nor paid taxes, nonetheless they were real vassals.

N *563 M 614 217 565 The register of all noble families is kept at the seat of the T'u-ssu. Even the daughters, and the families into which they marry, are noted. A noble is also entered in the book of genealogies. However, the names of unmarried sons are not inscribed, because they presumably have not produced sons for the clan.

N *563 M 174 565 M [554] When the Monguor first settled in their frontier territory and began the transition from nomadism to agriculture, there was probably considerable social distance between the commoners and the nobles. With settled life and the increasing dominance of agriculture, noble families, like commoner families, became increasingly dependent on their ability to manage their own farms. Local prestige was determined more and more by wealth and ability, and class became secondary.

N *563 M 621 622 565 The Monguor village consists of a group of families living in a well-defined territory and subject to the immediate authority of the village chief. All villagers till the soil, and the population is large or small according to the fertility of the soil and the extent of the pastures. Nobles and commoners live in the same kind of house, and they gain their livelihood in the same manner. Therefore, their substance and wealth are not sharply differentiated.

N *563 M 596 [421] [561] [595] M [428] Until 1922 the extended Monguor family was a patrilineal, patrilocal family under the authority of the grandfather, or the great-grandfather if he survived. No family usually exceeded four generation. Property and wealth were owned collectively, but authority over the property was unequally concentrated in the senior generation. Polygamy in Monguor society is decidedly an economic question, since polygamy does not go well with residence in a common courtyard. The breakup of an extended family is visibly symbolized when one of the nuclear families sets up its own kitchen. The position of chief or head of the family normally passes by primogeniture to the eldest son of the first wife of the previous head. In every family, rich or poor, noble or commoner, the head of the family is also the religious chief, the family administrator, and the family representative in dealing with higher authorities outside the family. In his administration of the family, he has authority over all the community property.

M [182] [768] [428] The breakdown of the extended family usually takes place when the grandfather dies. It is very seldom that his surviving sons remain united under the authority of the eldest son. More commonly, the sons divide the property and "build their own kitchens.

/The Monguors/

000kitchens."

N *563 M 601 59 . For all members of the same generation, the Monguors use the same term differentiating according to sex. The extended family provides a framework of social support for the nuclear family, the latter consisting of a father, mother and their children. Adoption of sons by childless couples is practiced.

N *563 M 565 582 614 Exogamy is the first rule of marriage and is strictly observed among the nobles. There are no marriages between nobles and commoners in the clan, since all individuals bear the same clan name. However, there are exceptions to this rule, especially when the clan structure breaks down. The status of the wife is inferior to that of the husband. Relationship between two families connected by marriage is clearly seen in the special role of the maternal uncle, who has a powerful influence over his sister's child and over the family into which his sister's child is born.

N *563 M • 421 The basis on which Monguor property is divided is that fact that, under the patrilineal system, the entire extended family is the owner of fields, cattle, houses, agricultural implements and money. Individual property is restricted to a few personal possession. The sons of a man who has died, are entitled to receive and divide their father's share.

N *563 361 III. Relationships between the Chinese, the Chinese-speaking Moslems, and the Sedentary Tibetans

Agricultural Chinese, Chinese Moslems and sedentary Tibetans all live in villages for the sake of protection and in accordance with a tradition of settlement that is continent-wide and probably older than history. The area is typical of the farming economy that is found all the way across the northern half of China. The crops are the same and the manner of life is similar. The villages, whether Chinese, Moslem or Tibetan, are alike not only as to spatial characteristics but as to their function in the social organization. The counties may be administratively divided into districts, "roads", or "directions", but the basic unit of control is the village, with a village head-man who is largely responsible for the maintenance of law and order and for the observance of government regulations. The larger villages have their own "family protective associations" and organized units of the militia. The smaller ones have no such organization, but are recognized by the county administration as self-administering units.

N [171] [241] N *563 621 [631] [622] N [701]

N *563 621 631 It is not clear whether there are such intermediate divisions as hsiang, chen and chü between the villages and the county organizations. It seems probable, however, since the National Government has put the Northwest provinces under an administration system similar to that of other provinces. In practice, such divisions

/The Monguors/

N *563 M 769 614

ginning of April according to the lunar calendar, in a festival similar to the Chinese Ch'ing-ming. On this occasion the clan assembles to venerate its ancestors, enjoy a great feast and reunion, and discuss matters of concern to the clan.

On the day of the assembly, the T'u-ssu, the chiefs and elders of the villages and all the family heads go to the graveyard immediately after breakfast, followed by all the other members of the clan. At the graveyard, offerings are made and rites are performed. Then food for the offerings is divided among the families, the oldest generations receiving their portions first.

M [182] [767]

This annual veneration of the ancestors serves to reinforce *the group unity of the Mongour clan. One of the family heads,* usually of the nobility, is appointed to care for the graveyard during the following year. His duties include the collection of contributions and offerings, and the making of repairs. An assistant is assigned to help him with details.

b. Respect for elders and family heads

N *563 M 554 888

The Mongours once lived without chiefs, but never without village elders. Traditionally, the whole power of the clan was vested in the elders, who had the authority to appoint and dismiss chiefs. The village elders still take the most important part in local administration. Elders need not be rich or from noble stock, but they are men of good reputation from the more outstanding families.

N *563 M 554 592

Heads of families are also honored. At public meetings, all are allowed to express their views and defend their rights, but final decisions are made only after the heads of families have spoken.

c. Adultery

N *563 M 684

Adultery is looked upon as a serious crime. If caught, the guilty pair is flogged, the woman on her bare back, the man on bare buttocks and thighs, up to a hundred stripes. The man must confront the husband and make apologies, and present him with a sheep or a pig. A trial is held and fingerprints are taken. Then the pair is led through the village with drums beating while they make public confession of their sin, and they must secure an official statement of pardon.

d. Moral and legal concepts

N *563 M 183 M [593] [587] [421]

Both moral and legal concepts of the Mongours seem to be based upon customs, tradition and what the community accepts as just. Some typical social values and concepts are: Wrongs must be righted and injustices corrected. Parents have authority over their children, and husbands over their wives. A widow has the right to remarry or to dispose of herself. Private property must be protected. No one has the right to disturb the peace of the community.